ספר זכרון

THE

JEWISH CHRONICLE

(NEW SERIES).

PUBLISHED WEEKLY.

בטח בה׳ ועשה טוב " Trust to God, and do what is right." Psalms.

VOL. IV. No. 27, FULL No., 109.] LONDON, 4th of Nissan, A.M. 5608. — APRIL 7, 1848. [PRICE 2*d*., STAMPED 3*d*.

NOTICE.

It is particularly requested that no Money be paid on account of the JEWISH CHRONICLE, *except upon the production of a Printed Receipt, signed with the name of the Proprietor*—JOSEPH MITCHELL.

PROSPECTS OF JEWISH FREEDOM FROM PRESENT EVENTS.

In these turbulent days, when events of historical moment are crowding around us—when the flames of discontent, kindled by the flash of liberty innate in every human being however oppressed, have burst forth with violence, and, undulating from one end of the continent to the other, have marked their progress by the annihilation of oppressive coercive institutions, from the ashes of which the phœnix of liberty and of the rights of man triumphantly rises—in these eventful days, it will appear but natural that we should reflect how far *our* interests have been concerned in these tempestuous movements, and to what degree we have been gainers or losers by those revolutions which have lately changed the face of a great part of Europe.

For us it is a task of the highest satisfaction to trace the beneficial effects which those events have produced, and will further produce, upon the condition of our co-religionists. The cause of liberty has ever been *our* cause; its triumphs have ever advanced our interests, and it is only in the bright rays of its illumining sun that our rights can attain to full maturity. It is thus that we deeply feel with all who make a stride on the field of liberty, and that we rejoice when its standard is victorious. For those that have been oppressed, whose lot it has been for ages to suffer and to groan, the clangour of broken chains must be a harmonious sound, and cannot but awaken their warmest and most sincere sympathy.

In the narrow limits to which we are confined, it would be impossible to dilate upon all the changes that have been wrought around us; and, in the choice of a subject for comment, we are almost at a loss, not, indeed, to find one which eminently deserves our attention, but rather to determine which is of so little importance that it may be passed over with silence. Look we, however, first to the shores of the Seine.

When, among our neighbours on the other side of the channel, the republic was proclaimed which is intended to realise the three great moral truths—the unshakeable everlasting pillars of human society—liberty, equality, and fraternity; when, in the formation of their provisional government, two of the men called upon by their fellow-citizens to undertake the administration of the young re-modelled state were our co-religionists, there was in this selection the most distinct, most unquestionable announcement, not only to France, but to Europe and the world at large, of a perfect equalisation of the followers of the Jewish religion with those of other creeds. Though our brethren in France had long before enjoyed equal rights with their fellow-countrymen, and no obstructive barrier had thrown an impediment in their way to honour and distinction, so that the circumstance mentioned could not, that is, had not, to improve the condition of the *French* Jews, yet that manifestation of opinion in the midst of a nation so prominent in the advance of civilisation, is best calculated to prove at once how futile, how ill-grounded, and how little worthy of regard are the fears which the opposers of Jewish emancipation feign to entertain of a political equalisation of the Jews with their Christian brethren. At the same time, the intrepidity and energy with which these men entered upon their laborious and even perilous duty, have shown to the world what a Jew can risk, and does risk, for the welfare of his country, and that patriotism, demanding the greatest sacrifices, is a virtue as congenial to Jewish principles as to any other.

Turn we now from France to the scenes that have so recently passed in the capitals of Austria and Prussia. There, where the blackest clouds have ever darkened the prospects of our brethren, there the light streamed in most powerfully; and surely the Jews living in the Austrian and Prussian dominions would be at a loss how to comprehend the changes which the fifteenth and the eighteenth of March have wrought in their situation, were they not fully conscious that the rights which they have obtained, or are upon the eve of obtaining, are their due, and have only been withheld through unjust and ungrounded prejudices. Those prejudices have now received their death blow; the heroic courage with which the Jews joined their fellow-citizens in their struggles for liberty—the readiness which they evinced to risk their lives, to spill their blood, in their country's cause, are the strongest, the most eloquent arguments for their political equalisation. Who could look on the bodies of the Jewish heroes that have fallen in the noble combat of the Prussian and Austrian subjects against oppression—who could look on them and then dare to say, "The Jews are a nation without a country"? Are not the sorrows of the widows and orphans of the slain—are not the wounds of the surviving combatants, more powerful refutations of such unfounded assertions than volumes of arguments and reasonings? Can the Jews fight, can they die, for the country they live in, and yet claim no country? Would they hasten so ardently to seal with their life's-blood the love of a country which they did not acknowledge to be their own? Blind indeed must he be whose eyes are shut to these startling facts; and only he who can prove that a man may possess patriotism without a country may yet find in the above fiction—for fiction it must be, having no facts to support it—some ground to oppose Jewish emancipation. Our Christian brethren on the continent, however, have appreciated the manly and patriotic conduct of their Jewish countrymen. In Vienna, where the Jews have ever laboured under the most rigid restrictions, it was by the especial desire of their Christian brethren, that the Jews who had fallen in the recent struggle were buried in the same grave with the other victims of the revolution; and we have it from good authority, that the Archbishop of Vienna offered to the Jewish minister the precedence in pronouncing the funeral oration.

Trifling as this circumstance may be in itself, it is the expression of a feeling, entertained by the Austrian people towards their Jewish fellow-citizens, which leads us to infer, that the realisation of the hopes so eloquently expressed by Mr. Mannheimer will not be delayed to a period very distant. Nor are the prospects of the Prussian Jews less bright. In the petitions which the citizens of Berlin tendered to their king on the memorable day from which dates the era of Prussian liberty, religious liberty was urged as an essential demand; and we have been privately informed, that when, in an assembly of Berlin citizens, the announcement was made of the king's having acceded in this particular to the wishes of his subjects, such was the enthusiasm and excitement caused by this intelligence, that the assembled citizens gave vent to their emotion by cordially embracing one another. Such feelings, manifested at a moment when the great cause of liberty occupied and agitated every patriot's heart, are the most infallible guarantees of the readiness with which the people are prepared to acknowledge the just claims and sacred rights of their fellow-citizens, without in the least regarding the differences that may exist in their religious professions.

Thus our brethren in Germany may look on their future prospects with joyful hope; and however we would hesitate in venturing upon any conjecture with regard to the political aspect of regenerated Germany, we may predict, with a degree of certainty, that the morning-dawn of equality will shortly illumine the horizon of religion, and that the sun of liberty, shining forth in all its radiant brilliancy, will soon disperse the clouds of prejudice that have hitherto enveloped in darkness the unchangeable rights of man.

But while we are thus cherishing hopes of a prosperous future, we have also to mingle some doleful strains with our joyous melodies. Again the sword of persecution has been drawn against our brethren — again the arm of the stronger has most cruelly exercised its physical superiority over the weaker — and atrocities have been committed that shame the age in which they were perpetrated. In several parts of Alsace, and of Bavaria, Jews have been plundered and ill-treated. We are well aware that those who participate in such pillages are not the representatives of public opinion — that the outrages of an infuriated mob are not directed by principles, but that the prospect of booty is the only motive which guides the steps of the robber; but we are most sadly surprised when we find that a reason very different from the desire of plunder has lately given rise to a persecution of the Jews in Hungary. The reason of the atrocities committed there is — we can hardly believe that we are speaking of facts, and facts, too, that occurred in 1848 — the reason of the persecution in Hungary is said to have been the request of the Jews to be admitted to the national guard. It seems almost incredible, that in a time when it should be the most anxious care of every country to attach her citizens to her defence — that at such a juncture it could excite a hostile vindictive feeling, for a body of men to volunteer to run the risk of their lives, in advancing the interests of the land in which they were born and bred, and which they are wont to consider their father-land. Truly, the year 1848 is destined to witness wondrous events; and this is not the least surprising among them.

We trust, however, that these instances of cruelty towards individuals of different creeds are nothing else but the excesses of a rabble, too furious to be checked in the moment their rage breaks forth, but that such occurrences will not retard the progress of religious liberty. The time has now come when religion will cease to act a prominent part in the spheres of political life; and, more worthy of itself, will be confined, with all its discrepancies, within the precincts of the different temples. In whatever manner we may serve our Creator, however different may be the modes and forms in which we send up our prayers to our celestial Father and solicit His blessing for our earthly undertakings, we shall all be able to unite in the same means of serving our common country, and of working in the great cause of the amelioration of human society. Catholics, Protestants, and Jews will join to defend the same country — to repel the same enemy — and the prosperity of their respective nations, as well as human society at large, will fill all minds with the same anxiety and assiduity. The freedom of the press, now promulgated throughout Germany, has unshackled the *thoughts* of men, and allowed them free utterance; freedom of conscience will give to every man an unlimited choice to *worship* his Maker in the manner he thinks most proper, content to see all the inhabitants of a country good citizens, attached to the same state, and acting in unity and concord whenever it is required. Religion, which is intended to teach man how to love his fellow-creatures, will at last cease to be used as the very means of keeping them asunder, of obstructing their union, kindling the flagrant flames of discord, and putting the weapons of destruction into the hands of its most attached, though erring, votaries.

AUTOBIOGRAPHY OF S. D. LUZZATTO,

With Introductory Historical and Literary Intelligence from the 16th Century. Translated by B.H.A., from "Busch's Jewish Almanac" for the year 5608—1848, published at Vienna.

(*Continued from page* 483).

If our Simon fully evinced his piety as a philosophical author, he no less showed himself, in the discharge of his Rabbinical office, as a philosopher free from every fanaticism. He wrote a detailed פסק (decision), in which he proved that the riding in gondolas on the sabbath day customary at Venice is permitted by the Talmud. On presenting this pamphlet to the ועד קטן (Sub-committee) of the Hebrew Community of Venice, they, after having taken the opinion of several Rabbies, pass great encomiums upon this work, yet still arrived at the conclusion, that it would be imprudent indeed to declare a thing as lawful which the bulk of the people looked upon as strictly prohibited; and consequently the committee, in conjunction with other Rabbies, decided against the publication of the decision.* We have already perceived that in the year 1662, Simon Luzzatto was yet officiating Rabbi of Venice.

The city of Venice, probably the first abode of the Luzzattos, had, during several centuries, a place of worship called the Synagogue of Luzzatto, doubtlessly founded by their ancestors in a private house belonging to them. This building, as well as several other houses in the Ghetto of Venice, has lately been pulled down, being threatened with decay. The old members of this house of God removed it to another place; but it still retained the name of קהל קדוש לוצאטו (Holy Congregation of Luzzatto).

Highly renowned is Moses Chayim Luzzatto, born at Padua, 1707, who died in the Holy Land, 1747, and whose excellent and complete biography, written by my esteemed friend Giuseppe Almanzie, which appeared in the Hebrew periodical כרם חמד† (beloved vineyard), is worthy of perusal.‡ This wonderful man, born in an inauspicious age, too ignorant to appreciate the excellency of his mind, was the restorer of fine taste in the Belles Lettres of the Hebrews, and also the first who expelled the punning system, the favourite practice of that age; and his style of writing both prose and poetry might easily and literally be translated into every language. He was scarcely seventeen years old when he published his לשון למודים (tongue of the learned), a treatise on Rhetoric, with all the technical expressions, in Hebrew, Latin, and Italian, illustrated by examples, partly taken from Holy Writ, and partly from his own composition.

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* This important information was preserved by the meritorious Rabbi and Doctor of Medicine, Isaac Lampronti, in his celebrated work פחד יצחק (fear of Isaac), under the head ספינה (ship). This article forms a portion of that volume of the above-mentioned work which is yet unpublished. The deceased Rabbi, Daniel Terni, who was in possession of the M.S. of the פחד יצחק, copied this information and published it in his עקרי הד׳ט. (Florence, 1803).—Vol. 1, fol. 52.

† Vol. iii. p. 112—169.

‡ A German translation of the same is contained in Jost's Annals, Series 1, (1839), No. 4.

The taste and sound sense which he displayed in this work, which he composed in the bloom of his youth, the learning which he manifested in his later writings, and especially that justice, and that profound moral sentiment which breathes through all his writings, prevent me from joining the opinion of those who considered him a fanatic, an enthusiast, or an impostor.

I rather presume that this bright and fertile genius has elevated himself to the dignity of a reformer of the mysticism predominating among his co-religionists at that age; and that he chiefly aimed to remodel this study into a new system consonant with reason and religion. Following the method of all past reformers in Judaism, which was, *not to battle with the ancient, but to produce the new system as an illustration of the old*, this Moses Chayim Luzzatto gave to the Cabalistic doctrines, obscure and unintelligible in their nature, a completely new explanation, by virtue of which we are able to become thorough Cabalists, without renouncing sound sense or the correct rules of metaphysics, and without acknowledging articles of creed of which the confessor has no clear conception. I have only read some parts of his Cabalistic works; but I had a very learned friend who has diligently studied the קל"ח פתחי חכמה (135 gates of wisdom) of our author, and who was fully convinced of the system established therein, that this is the genuine and sole meaning of our mystic books.

The loftier inspirations which our author ascribed to himself, if even they emanated from a desire to dissemble, must still be acknowledged as aiming at a noble purpose, viz. the establishing of a reform which he found very expedient and useful.

But I think it proper to drop the Luzzattos of Venice and Padua, and to proceed to those of San Daniel, at Friuli. Two brothers, Benedict and Abraham, the sons of Iseppo (Joseph), emigrated about the year 1600 to San Daniel. I do not know with certainty whence they came; but I still suppose that they were of Venice, and more probably so, since the name of Iseppo, instead of Giuseppe, is peculiar to the Venetian dialect.

Benedict and Abraham increased greatly in San Daniel, but more especially the first, from whom my family descended. Abraham, has a few descendants in Trieste, and some in Rovigo. Salomon, a great grand-child of Abraham Luzzatto, repaired in 1779 to Trieste. He had six sons, one of whom, named Isaac, was a successful merchant; and at the same time an amateur of Hebrew poetry: the elder, named Abraham, embraced Christianity, and lives in Padua, under the name of "Padre Luigi Pasquali." He is author of several scientific works.

One named Joseph Moses, son of Salvador (יהושע), Abraham, who resided at Görz, is probably a descendant of the Luzzattos of Rovigo. I am alluding to that Moses L., who travelled as far as Berlin, where he made the acquaintance of Mendelssohn, of whom the latter makes a very honourable mention in his letter to Herz Homburg. He calls him in a letter (dated June 14th, 1783), the upright Luzzatto, and in another letter (of January 27th, 1783), he says, the Frenchman referred to his national literature, but Luzzatto to his sound human understanding. This Moses lost his sight in his advanced age; and in order to obtain a faithful assistant, he married a sister of my father, a widow, with two children, but she died suddenly a few days after the marriage. He departed this life at Görz, in the autumn of 1816, 12th Mercheshvan, 5577, aged seventy-five years. Benedict, whom I will term Benedict the elder, had seven sons. One named Isaac, was the father of Donà (Nathan); and this one was father of Marco (Mordecai), who is well known through his translation of the Spanish work Fortaleza del Judaismo, "originally written by Abraham Gher, of Cordova,"§ and which he (Marco) enriched with numerous notes. This translation, as well as all his productions, remained unpublished. He likewise translated into the Italian, the Conciliator of Manasseh Ben Israel, the חזוק אמונה (batteries of faith), and the ritual of the daily prayers. On the margin of a Bible and of a Prayer-book, (now in Görz), he wrote exegetical notes. I am in possession of the half of his חזוק אמונה (batteries of faith); a small Hebrew-Italian Lexicon, two Kinoth (elegies), one on the death of his own brother named Isaac, who was insidiously assassinated 1736, at the age of twenty-five, and the other on the demise of Moses Formiggini, Rabbi at Trieste, in the year 1788, and several other papers.

(*To be continued.*)

CORRESPONDENCE.

To the Editor of the Jewish Chronicle.

Sir,—Permit me to reply to the observations of Mr. N. Solomon, inserted in your last number.

Firstly.—Although I am neither aider nor abettor in any matter, either ecclesiastical or lay, in connexion with the Synagogue, still, without entering into the argument relative to the decision come to, as stated by your correspondent (as to whether they are correct, or not), I am still of opinion, that Dr. Adler, as Chief Rabbi, cannot do otherwise than make a distinction, while the ban exists, in respect to those parties who have seceded from the established Synagogue.

Secondly.—I would inform Mr. Solomon, that I have not read the works of Mr. Thomas Carlyle; but, probably, if I had (from what I understand to be the import of his writings), I might be induced to place the Reverend Doctor among his purer characters, as an authorised and acknowledged priest in Israel.

I am, Sir, odediently yours,

April 3, 1848—5608. I. L. M.

To the Editor of the Jewish Chronicle.

Sir,—As we are claiming to participate in those rights possessed by the professors of other creeds, I consider that we can only render ourselves worthy of such a boon, by determining to practise towards each other that forbearance on account of religious belief, which on that score we claim, and justly claim, from others. I hope, therefore, that the appeal on behalf of our brethren of the Burton-street Synagogue, by a Jew of the United Kingdom, which appeared in your columns last week, will induce the friends of liberty of conscience to step forward, and extend a lending hand to restore peace and harmony among us. I am aware that there are many among the orthodox Jews who, although sincere well-wishers to the abrogation of the Excommunication, are still decidedly opposed to any public demonstration on the subject in the mode advocated by your correspondent. I think, therefore, that if a memorial were got up (*privately*), and respectably signed, to the Vestry of the Great Synagogue, requesting that they would expunge from their minute-book the record of such Excommunication (for, by the laws of that Synagogue, without such minute it would not be legal), a method would be adopted in which many might join, and which, if carried, would relieve the Chief Rabbi from a disagreeable and heavy responsibility; for, whilst the minutes remain, Dr. Adler is powerless to carry out singly the abrogation of the Excommunication, however much inclined he might be so to do. But if, on the other hand, the minutes be expunged, and Dr. Adler still decides to retain, and act upon, the Herem, then the responsibility and obloquy will rest on him, and on him solely. Let, however, the attempt be made in the manner I advocate, and I have no doubt all will be well; which opinion I am emboldened to hold, seeing that the election of Mr. F. H. Goldsmid, a member of the excommunicated Synagogue, as President of the Jews' Hospital, has been confirmed without any protest on the part of our spiritual chief.

I am, Sir, yours, etc.,

April 2, 5608—1848. AN ORTHODOX JEW.

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§ Vide De Rossi's Lexicon of Hebrew Authors, under the head Luzzatto.

To the Editor of the Jewish Chronicle.

Sir,—I never perused any article in your valuable journal with greater pleasure than I did the leading one in your last number, relative to the *Select Vestry System;* and singular to relate, I had it in contemplation to have addressed you on the same subject, and more particularly to have called the attention of the *self-elected Wardens and Vestrymen* to the recent events on the continent, where kings, having refused to grant the most trifling reforms, and to ameliorate the condition of the people, are now compelled to give them a full, free, and unconditional constitution, and to humiliate themselves and ask pardon for past offences. This should be a useful lesson to the Wardens and Vestries of the metropolitan Congregations (Hambro' excepted), and they ought immediately to take some decisive measures, by convening meetings of their respective Congregations, and at once offer the members a new code of laws, embodying the following privileges:—*viz.*, a full and entire elective franchise, election of honorary officers by the voice of the seat-holders, annual balance-sheets, a reduction of taxes, and a removal of those obnoxious laws which are inexpedient to carry out in the nineteenth century; and unless this is done by the present Vestries, "*the people will do it themselves*" But should they not have, individually, sufficient moral courage to demand their rights and privileges, I would recommend that the following mode be at once adopted, and the result will prove its efficacy. Let them at once form themselves into an association, call public meetings, and agitate the question of reform; and, as a proof of the benefit arising from such associations, I refer you to the monster meeting of the 30th of January last, of the Jewish Association for the Removal of Civil and Religious Disabilities of the Jews, who have carried out their object without the assistance of any of our *wealthy* co-religionists (nay, I say more, although opposed by them), for it was the greatest demonstration of Jewish public opinion ever known to have occurred throughout Europe. Let this once be commenced, and you will soon be in possession of your just and lawful rights and privileges. I also call to your recollection the formation of the Jewish National Friendly Association for the Manufacture of Passover-bread, who, when they applied to the authorities for flour, *demanded*, and *obtained*, a reduction of taxes to the amount of seven shillings and sixpence per sack, which reduced the income of the conjoint Board by some three hundred pounds per annum. Neither would I have you forget the meeting at the Sussex Hall, last year, on the subject of Reform in the Vestries, when, immediately after the said meeting, the Select Vestry of the Great Synagogue, Duke's-place, proposed and carried a resolution, that an increase of thirteen members should be added to the Vestry Board, and those to be elected by all the privileged members. This is but a small instalment of what is *due* to the seat-holders, and what may be done by agitation, although the New Synagogue has not yet yielded one *iota*.

I merely mention these circumstances, to show that the remedy is in our own hands. Enough has been said to convince you that the present system cannot remain much longer in existence; and I sincerely hope that the authorities now in office will see the necessity of an immediate alteration, in accordance with the wants and requirements of the age. I am, Sir, your obedient servant,

London, April 2, 5608—1848. S. M. L.

CURE FOR SCARLET FEVER.

To the Editor of the Jewish Chronicle.

Sir,—Allow me, through your valuable paper, to direct the attention of our medical men to the following extract, from a German periodical:—

"Dr. Schneeman, Physician Royal, and Member of the Medical Council, at Hanover, has, in his recent work on Scarlet Fever, proved the inefficacy of all the remedies hitherto employed against this malady. His new and simple mode of treatment, tested by experience, consists in not allowing the patient, who continues his usual diet, to go to bed; in having the sick-room frequently ventilated; and principally in rubbing the body with bacon several times a day. This is the whole system, which is said to have worked astonishing cures."

I remain, Sir, yours respectfully,

Birmingham, April 4, 1848. Louis Frederic Baum.

He that does not know those things that are of use and necessity for him to know, is but an ignorant man, whatever he may know besides.—*Tillotson.*

FOREIGN INTELLIGENCE.

A Piedmontese Jew has left, by will, three millions of francs to the Pope.—*Daily Papers.*

[Without at all underrating the gratitude due to the Pope, we think that had the deceased left some of the said three millions to his poor brethren confined in the Ghetto of Rome, it would have been equally well bestowed.—Ed. J. Chron.]

Darmstadt.—Persecution of the Jews.—At Reichelsheim, in Hesse, disturbances have taken place, directed against the Jews who were compelled to take refuge in the neighbouring districts. The following circumstance gave rise to the deplorable occurrence:—An emigrant had left the above named village, without having paid a sum of money which he owed to an Israelite; he had already proceeded as far as Mayence, when he was overtaken by his creditor, and, at the request of the latter, arrested and forced to return. On his arrival at the village, the above *émeute* broke out.—*Allgem. Z. des Judenth.*

Heidelberg.—Injury Committed on a Jew's Property.—A tumult has just taken place here, in which the furniture warehouse of a Jew has been demolished. This tumult, however, was less a demonstration of anti-Jewish feeling than of private resentment.—*Orient.*

Mecklenburg Schwerin.—Wittemberg.—Reforms.—This congregation, feeling the want of a reform in public worship, have introduced the practice of reading the service in the German language, of finishing the Thora once in three years, and of reciting the Haphtora also in their vernacular tongue.—*Zeit. des Jud.*

Italy.—Jewish Emancipation.—The new constitution of Tuscany contains the complete emancipation of the Jews. They are even admitted to enter parliament, since the formula of the oath has been remodelled.—In Sardinia, the Protestants have been emancipated; and the emancipation of the Jews cannot be far distant. It seems, then, that the Jews will obtain their rights in Catholic states, sooner than in Protestant countries.—*Orient.*

Southern Germany.—Progress of the Jewish Cause.—The second Chamber of Baden, in one of its recent sittings, has adopted by a great majority several resolutions, among which, was equalisation of all creeds.—A numerous assembly of citizens in Frankfort-on-the-Maine, has addressed a petition to the senate, a paragraph of which demands political equality of all citizens without difference of creed.

Brunswick.—Election of a Jew as President of an Assembly.—Amid the stirring events at present passing here, it is worthy of notice, that the great meeting of the citizens assembled to deliberate on a petition to be presented to the Duke, elected an Israelite, Dr. Aronheim, as their president. This gentleman composed the address, which was adopted by a great majority.

The Synagogue at Bussorah. (Persia).—It has a striking appearance, being, as far as I can remember, larger than that at Bagdad, and certainly bearing the evidence of having been built by richer people, for it is more substantial. The centre is covered with a roof, and so is the part round about the centre; but the aisle, which is wide, and between these two parts, is open to the air. The outer part, like that at Bagdad, is divided into large open square pews, or little chapels, for the worshippers. They are very neatly fitted up, with cushions, and most comfortable. Little bags are seen lying on these cushions, which contain prayer books, etc. These chapels are cushioned on three sides, the other side is open to the building. Each chapel, or pew, (but the first word is most descriptive, for the walls on three sides run up to the roof,) is about 10 feet square. The place where the law is kept is very spacious, about the size of two of the chapels and a half in length, *i. e.*, the face towards the building; the depth is the same, about 10 feet.

Could Dr. Wolff see Bussorah now, he would scarce recognize it. When he was there in 1823, there were about 80,000 inhabitants, and now their number is reduced to about 6000. I never walked through such ruins in my life-time, to my knowledge; and yet all this is the effect of only the last seventeen or eighteen years. Mr. B., an Armenian, and native of these countries, is the agent of the British residency under the Bagdad residency; he is a very respectable kind man. He told me that he can remember the time when there were twenty or more *wealthy* native merchants in Bussorah, and now he knows not one. All are dead, and only a few poor wretches left, who are oppressed by the Government in such a manner that none can hope to rise or prosper. There are, however, a few Jews who possess a little money; but from all I could hear, they could not trade openly to any extent, for fear of the Government thinking they might get a prize by their ruin, or taking such taxes from them as to forbid anything being done with spirit. It is one of the most pitiable sights to see such a country in such hands.—*Jewish Intelligence.*

THE JEWS IN THE FRENCH POSSESSIONS OF NORTHERN AFRICA.

A correspondent of ours, who was present at the capture of Constantine, in the year 1837, by the French, under General Vallé, gives the following interesting description of our co-religionists in Constantine:—

The town was taken. The tri-coloured flag already waved on all the fortresses. The thunder of cannon had ceased. Numerous patrols marched through the town to prevent plunder. Energetic proclamations exhorted the conquered people to peace, and assured them of liberty and equality. Death-like silence prevailed in all the streets. A great number of the Mussulmans had already fled; many, however, had, in the moment of the capture, let themselves down the walls, or on ropes, by which many were killed; and the few who remained, confined themselves, like the Jews, in their houses. I arrived in the town with the first corps of the army. Curiosity impelled me soon to go about the town; but I saw nothing but houses shut up (as you are aware without windows), patrols, and litters, on which the dead and wounded were carried into the camp. But rarely I saw on the terraces, or through the holes which serve as windows to the houses, the head of a curious female. Thus I sauntered about the unknown streets, till a patrol who listened at the gate of a large house, whence ensued the sound of numerous voices, attracted my attention. I approached, and not doubting that a large body of people must be assembled there, we had to suspect a contemplated and sinister attack. We knocked. A shuddering silence followed the hollow sound but the gate was not opened. The pushing of a gun, soon, however, cleared the obnoxious gate, and I was not a little amazed to find myself suddenly in a Synagogue, in which more than a hundred old men had assembled patiently to await their fate. Our entering was the signal of a horrid cry, the poor hoary men implored heaven for mercy. I endeavoured to pacify them, and soon found an effective means. As you are aware, all the walls in the African Synagogues are filled with Sepharim (Manuscripts of the Mosaic Law on scrolls), I only had to stretch out my hand and touch one of these scrolls, and to call with a loud voice that well-known, universal Jewish watchword, Shema, Israel! (Hear, O Israel!). The old men who had previously crept in the corners with fright, suddenly rushed forward from their hiding-place, and whilst many voices together exclaimed, "Are you a Jew?" I was by many loaded with blessings. All stood amazed. I must have been at that moment, armed as I was from head to heel, a great curiosity to these people, who had never before seen a Jew in arms. For what Jew would ever have ventured here to seize a weapon against a Mussulman! During this scene, which certainly appeared to petrify the sergeant of the patrol, and who alone with me had entered the edifice, (the others having remained outside), several patrols, commanded by officers, who had been called to the spot by the noisy cries, assembled before the gate. The officers entered the Synagogue with their heads uncovered. Among them there was our brave co-religionist M. Cahn, who spoke the Portuguese-Hebrew tolerably fluently, and who soon succeeded in inducing the old people to go peaceably to their homes, which advice they followed, after having showered upon him an abundance of blessings.

On their return to their habitations, they were protected by small patrols; and we begged of them to inspire their families with peace and confidence. This they did; for a few moments after, Jews were seen coming from their dwellings with bread, milk, honey, and fruit, some even with live sheep, to present to the soldiers. This hospitality on the part of my co-religionists rejoiced me greatly; but still more so, when I afterwards met several Jewish groups, who kindly carried several of the dead and wounded into the camp. Many had pots of lemonade, to refresh the wounded; I also now and then saw on the roofs of the houses, women throwing down to the men shirts and other linen to dress the wounds of the soldiers, which was carefully done. A few hours after, the leading men of the Jewish families proceeded to the French camp, to thank the Governor, from having freed them from the yoke of slavery, and placed them under the protection of a liberal government. They were received with great courtesy by the French soldiers. All the synagogues were opened in the evening for a solemn divine service, at which every Jewish soul, young and old, attended with great devotion; but not a single female I observed present. Thanksgivings were offered up to Heaven for the happy result of the siege; only a few Jews had become the victims of Arabian cruelty. I must here observe, that the Arabs, having given up all hopes of defence, and knowing that the Jews looked for the entrance of the French with anxiety, sought to revenge themselves on the Jews with the darkest cruelty. After divine service, I was presented to the Chief Rabbi, who after having gazed at me for several minutes, invited me to spend the evening with him. I consented and went, followed by a large retinue to the door of the Rabbi's house, which I, though not very tall, could not enter without stooping. The good household of the Rabbi appeared already to have been apprised of my coming; for I did not observe any frightened faces at my entrance, though curiosity and surprise were pictured in every look. I sat down on a sofa, which consisted of nothing but mattresses laid one upon the other. The Chief Rabbi sat next to me; but all others sat down on the ground, according to custom. I noticed immediately on entering several young females retiring; only the wife and mother of the Rabbi were allowed to kiss my hands, and to remain in my company. A young Arab was sent for, who had spent several years in Algiers, where he had learned French; and by the means of his interpreting we were enabled to converse together on several topics. I was obliged to tell them of our European customs of civilised life, which was listened to with the intensest curiosity. At ten o'clock, a small round tin table was brought about half a yard high into the room, covered with a white cloth. I was then invited to draw near the table, and no one would sit down before I had taken my seat. I had to sit, however, on the ground with crossed legs, chairs not being known there. The well-known dish Kuskus (prepared of small balls made of oatmeal), and many other dishes, were all at the same time spread upon the crowded table. Here also, I noticed the absence of the female sex, and on enquiry, I was told that according to African custom men and women dined separately. After the meal, I had to say grace aloud, the manner of which appeared to please them very much. My bed was then shewn to me, which consisted of a small mattress on the floor. Being, however, greatly fatigued, I soon fell asleep on this rough couch.

(To be continued.)

MISCELLANEOUS.

JEWISH DISABILITIES BILL.

The ministry having got rid of some heavy and pressing business, the above bill passed through Committee in the House of Commons, on Monday night last, without any alterations; amendments to defeat the measure having been lost by majorities of 94 and 97. It will thus be perceived, that the measure has, at every stage of its progress, been attended with increased majorities, a fact auguring well for its success in the House of Lords. The following is a condensed report of the debate:—

On the question, that the Speaker do now leave the chair,

Mr. Goring moved as an amendment, that "so long, at least, as the House of Commons exercises the authority which at present it does exercise over the Established Church, no Jew ought to possess the franchise, much less be allowed to sit in that house." He protested against the bill as an act of national wickedness, which was certain to draw down on the country the direct vengeance of God.

Lord J. Russell hoped that the house would go into committee at once, and would not resume the debate on the second reading of this bill, as the principle of it had been discussed fully already on two different occasions.

Mr. Cumming Bruce opposed the bill as unchristianising the legislature of the country, but could not support the amendment of Mr. Goring.

After a speech from Mr. Gardner in favour of the bill and against all church establishments whatever—

Mr. Simeon opposed the bill, because it would admit another class of dissenters into the house, but could not support the amendment, because he held it to be inexpedient to withdraw privileges from those who had exercised them temperately and tranquilly.

Mr. Urquhart and Lord D. Stuart supported, and Sir W. Verner and Mr. Hornby opposed the bill.

Sir R. Inglis administered to Mr. Gardner a severe castigation for his extraordinary anti-church oration, and insisted that if such language could be tolerated in a Christian assembly at present, infinitely worse must be expected when the Christian character of the house was destroyed, as it would be, by the introduction of Jews within it. He fully concurred in the proposition of Mr. Goring, and would carry the principle of it still further, by rendering the Roman Catholics incapable not only of sitting in Parliament but also of exercising the elective franchise. Having stated this, he hoped that Mr. Goring would not think that he (Sir R. Inglis) was compromising him, if he advised him not indeed to withdraw his amendment, but not to press it to a division.

Mr. Adderley thought that Sir R. Inglis might have let Mr. Gardner's speech pass without remark, for he was quite sure it had been heard with one universal feeling of unmixed disgust. He should oppose the bill.

Mr. Goring, in compliance with the wish of Sir R. Inglis, allowed his amendment to be negatived without a division.

The house then resolved itself into a committee on the bill.

In the committee discussion was raised on several amendments; on which divisions, negativing them all, took place. After the different clauses had been agreed to, a scene of considerable excitement occurred, in consequence of the indiscretion of Mr. Law in proposing that the report of the committee should not be received forthwith (as is usual when no amendments are made in a bill), but should be postponed till Friday. Lord J. Russell overwhelmed Mr. Law with ridicule, and, as Mr. Law had based his opposition on his attachment to the church of England, annoyed him very considerably by regretting that the defence of that church had fallen into such hands.

Mr. Law complained, in consequence of the want of courtesy exhibited towards him by Lord John Russell, but was afterwards pacified on his Lordship's declaring that, although he did not think his (Mr. Law's) conduct either very wise or very discreet, he meant him personally no disrespect.

The report was then ordered to be brought up *instanter*.

The house resumed. The report was agreed to, and the bill was ordered to be read a third time on Monday.

Happiness.—It is an oriental idea, that the spider draws its venom from the rose; and thus it is that too often from the sweetest sources comes the blight of happiness and human affections.

ADDRESS TO HER MAJESTY ON THE RECENT BIRTH OF A PRINCESS.

The following address (for a copy of which we are indebted to a subscriber), voted by the Board of Deputies, at their meeting of the 26th ultimo, was, on Wednesday last, forwarded to Sir George Grey, Secretary of State, for presentation to Her Majesty:—

TO THE QUEEN'S MOST EXCELLENT MAJESTY.

The humble and dutiful Address of the London Committee of Deputies of the British Jews, on behalf of themselves, and the several Congregations they represent.

Most Gracious Sovereign,

Permit us to offer to your Majesty our heartfelt congratulations on the joyous event of your Majesty's safe delivery of a Princess.

Every occurrence calculated to augment the domestic happiness of your Majesty and that of your Majesty's Illustrious Consort, is truly gratifying to us, as well as to all other classes of your Majesty's affectionate and loving subjects.

Most gladly do we avail ourselves of this occasion to testify our loyalty and attachment to your Majesty, and most devoutly do we pray that the Almighty will continue to vouchsafe His blessings to your Majesty, and that your Majesty may have the delight, amidst the enjoyment of domestic felicity, to contemplate, during a long and peaceful reign, the growing prosperity of our beloved country.

Mutual Instruction Society (Jewish).—On Friday evening last, the Elocution Class held their first public assembly, for the purpose of exhibiting the progress made by the members; and considering the very short period the institution has been in existence, they acquitted themselves in a very creditable manner, doing ample justice to their honorary teacher, Mr. E. Solomon. The room was densely crowded.

If the laws and restrictions of the Bible were of human compilation and invention, is it not a marvellous fact, that they should have remained unaltered through thousands of ages? The Egyptians, the Greeks, the Romans, all compiled laws; but there is not a trace of them remaining: they perished with the nations to whom they belonged. Modern states have each their individual code, liable to be altered or modified, increased or annulled, according to the varying conditions, demands, and necessities, of the people whom they govern. The code of one nation, however civilised, will not do for any other. We hear of the laws of France, and of the laws of England; of the statutes of Spain, and of those of Italy; and we think of something as a distinct possession peculiar to each country. But the laws of the Bible extend over the whole world where a revealed Deity is acknowledged. The Christians will tell you, that their whole system will fall at once to the ground, if the Old Testament be denied. The Mahometans acknowledge and believe in the inspired mission of Moses, and the sublime doctrine of the Unity which he taught. The very means which Mahomet adopted for the formation of a new religion, is to me proof of his strong belief in the mission and legation of Moses. He received all the laws of the Koran, he declares, from the mouth of the angel Gabriel. Now, why should he have taken the trouble of asserting, and trying to prove this, if he had thought, the laws and word of a *man*, would be sufficient for him to obtain, fix, and transfer spiritual authority? If he had believed that Moses, as merely a *man*, acquired all the power, to create a nation and entirely new religion, surely his ambition would have prompted him to have accomplished his spiritual and temporal schemes by his own individual hand and mind, without any reference to a divine guide or help. The Christians again assert, that Jesus united in himself God and man, otherwise he, as a man, could have had no power to alter the Law of Moses, which proceeded from God. God, they say, might alter or modify His will or law as He pleased; but a mere man could not. Now, is not this in itself convincing, in what a divine light, the Word of God given through Moses, and the Prophets, must have been, and must be considered, even by the two great systems, which are spreading revelation over the world, and so constantly endeavouring, but always without success, to vilify and exterminate the Jews? Of course there are exceptions to this fearful treatment of a people, for whom those moral laws were compiled, and to whom that pure knowledge of the Lord was given, from which all nations and all people benefit. The more the Bible, the whole Bible, is made the guiding star of the land, and the Old as well as the New Testament studied, the more consideration the Jews receive, the less we read of persecution. It is where religion is a mere word; where the fearful vices and passions of men set up a demon of hate and cruelty and wrath, and call it an angel of light; where men so bury the Word of God from the eyes and hearts of the mass, that they are scarcely aware of its existence, much less of the sublime doctrines it inculcates, and so are unable to discern that the demon their superiors call *religion*, is *not* such as the Bible teaches; it is in such lands that persecution rages, not merely against the Jews, but Catholic against Protestant, Greek against Catholic, sect against sect. But when once the Bible is appealed to, and read by all, then peace and charity twine hand in hand, and persecution is stilled. Will not this very fact prove, there must be something superior in the spirit of that Holy Book, to the mere device of the best and wisest man?—*Miss Aguilar's Jewish Faith.*

THE WELL AT BONA.—In 1839, an Israelite, named Lamrouchi, while cleaning a well at Bona, was buried by the falling in of the masonry. Formerly, when Algiers was but a nest for pirates, the Mussulmans would have regarded this disaster with indifference, saying, "What to us is the life of a dog of a Jew?" But, under French dominion, humanity has resumed its authority, and Algiers has become endowed with civil and religious liberty. As soon as the misfortune which befell Lamrouchi was known, General Guingret ordered some officers of the engineers to proceed to the place of the disaster, and devise means for rescuing the unfortunate Jew.

On their arrival, the well appeared like a vast funnel, the bottom filled with stones from the fallen wall. They ascertained, by the length of the cord which drew up the water, that the well was thirty feet deep. After seven hours of incessant labour, an officer heard the groans of the victim. He was able to tell those who came to deliver him, that, in the funnel, the stones over his head formed a roof, which defended him, while the lower part of his body was pressed by the superincumbent rubbish, and caused him excruciating agony.

The workmen, animated by their prospect of success, redoubled their activity. Unfortunately, so much precaution was necessary, that the work advanced but slowly. The 13th and 14th of October were occupied in digging a mine-well underneath the cistern, through a shelf of very hard freestone. On the third day, after unexampled efforts, they reached the spot where Lamrouchi was; but, having ceased to reply, they were fearful that life had become extinct. Fortunately, however, at the first current of air which reached him, the poor Jew came to himself, and, by means of a flexible tube, passed through the narrow opening in the wall, he swallowed a mouthful of broth.

At length, at ten at night, in the midst of a crowd breathless with interest, the anxious workmen released Lamrouchi, with his body covered with bruises, from a perilous prison, where he had been eighty-two hours.

Is not this authentic recital, whose horror we have so feebly described, a serious lesson for those who doubt Divine goodness? In this tomb, where he was as one buried alive, could he rightly entertain any other thoughts than confidence in God, and resignation to His decrees? To what purpose are fear, tears, and despair? In reflecting on the past, has not this man, and all of us, cause to repeat with Moses, "God is my strength: to him I owe my salvation."—*Moral and Religious Tales.*

REARING OF SILKWORMS.—A new species of cultivation has very recently been introduced into the neighbourhood of Jaffa, from Beyrout, that of mulberry trees for the rearing of silkworms. Beyrout was famous for its silkworms in the time of the Romans, and still keeps up its reputation for the same. This new branch of industry is likely to make very extensive progress in this part of the country, the soil being remarkably well adapted for it.

In the course of no very distant time, the produce will constitute an important article of export. Land in this part is of so little value, that a handsome farm of two or three hundred acres of the waste lands may be taken up and enclosed for cultivation, subject only to a mere nominal rent to government. During the last two years, some thousands of acres have thus been taken up by different merchants of Jaffa, and are now in cultivation. None, however, but rajahs, or native subjects, are allowed to avail themselves of this privilege.—*Jewish Intelligence.*

It seems a somewhat harsh judgment, to bring forward as an alloy to the beautiful character of Joseph, the petty failing of his early youth, that of "bringing to his father his brothers' evil report." To me, it is a still more perfect illustration of human nature, than had he been depictured without one fault. What is more natural than that the over-indulged and petted favourite of a then weak old man, should sometimes complain of the unkind treatment, and the ill-conduct of his elder brothers? That it was wrong all must allow; but it was human nature. Favouritism and over-indulgence might have had the same evil influence on Joseph, as they always have, even to the present day, in families. We do not see the true beauty of his character until *adversity* develops itself. Had he remained with his father, his character *might* have deteriorated, not advanced. His very dreams would, perhaps, have increased the evil of individual presumption, already engendered by indiscreet favouritism, had not the Lord, in His ever-acting mercy, *over-ruled* the cruel enmity of his brothers, for Joseph's individual benefit; not only in his *temporal* elevation, which, remember, did not take place till he had been some years in servitude, and in prison, but in the improvement and perfection of his character. It is a mistaken idea (but produced, I think, from the stories written from the Bible for children), to suppose that it was on account of any striking virtue in the early youth of Joseph that he was made the favourite of his father. The Bible expressly tells us, "Now Israel loved Joseph more than all his children, *because he was the son of his old age.*" He was also the son of his beloved Rachel, and very fair to look upon; and no doubt he possessed many of those sweet and attractive qualities, which are so engaging in early youth, but which might never have reached such exalted virtue as his after-years displayed, had it not been for the sad but beneficial lessons of adversity. When torn by cruel task-masters from the doating love of his father, compelled to serve in the house of Potiphar, falsely accused, and flung into prison without even being heard in his defence, the thought of his early home must then have returned to his mind; and how bitterly *might* he have felt that he had, perhaps, increased the irritation of his brothers, by the too presumptuous relation of his dreams, which must, in his imprisonment, have seemed so impossible to be fulfilled. That Joseph's natural disposition was peculiarly sweet and noble, is proved by the *effect* of adversity upon him. But we have no right to quarrel with the failing of his early youth, unless we saw that his life had been one continued stream of prosperity, from beginning to end; or could point out one individual in the past, present, or the future, who, formed of dust as well as spirit, did not inherit the imperfection of the one, as well as the perfection of the other, and so be subject not only "to the ills which flesh is heir to," but to its weakness and its faults.—*Miss Aguilar's Jewish Faith.*

THE SPIRIT OF THE HERO.—It is honour, some one may say, which inspires the hero,—the burning image of his fame in after-times which impels him onward through difficulty and danger, and which repays him for his life of sacrifice and self-denial in the coin on which he sets most value. I answer, Even if this should be so, what then is this honour? Whence has this thought of the judgment which others may pass upon us, particularly of the judgment of future generations, whose praise or blame shall echo over our graves unheard—whence has it acquired this amazing power which enables it to suppress and extinguish the personal life of the hero? Is it not obvious, that in the depths of his mind there lies a principle which tells him that only on one condition can his life be of any value to him—can be even endurable by him; this, namely, that the voices of mankind at large shall concur in ascribing a value to it? Is not this very thought the idea of the race, and of its judgment as a race on the individual, and the admission that the race alone is entitled to pass the final judgment upon true merit? Is it not the supposition that this final judgment must be grounded on the inquiry, whether the individual has or has not devoted himself to the race? and is it not a silent respectful acquiescence in this judgment proceeding on these premises? In a word, is not this idea precisely that in which we have placed the life according to reason? —*Fichte's Characteristics of the Present Age.*

Sussex Hall, Leadenhall-street.—On Thursday evening, the 30th ult., Mr. Henry Hersee delivered a lecture upon the lyrics of Moore, with vocal illustrations, to a numerous audience. The lecturer noticed the tradition respecting the invention of the lyre, and traced the progress of lyric composition from the earliest times. The lyrics of Moore received the highest praise; and their author was declared to be the first lyric-writer of the age. The lecturer defended Mr. Moore's songs from the charge of immorality, too often brought against them, and related an amusing incident that occurred to himself, showing that those who condemn have seldom read them. As the lecturer had been deprived of the vocal assistance of a friend, who was unable to attend, he attempted to atone, in some measure, for the deficiency, by reciting one of the "Sketches," by Boz, at the conclusion of the lecture, which afforded much amusement to the audience.

[ADVERTISEMENT.]

TO THE JEWS OF THE UNITED KINGDOM OF GREAT BRITAIN.

The time has arrived when the noble-hearted Jews of this land should proclaim, that they will no longer remain passive under the intolerance of a few individuals, who, from mistaken zeal or ungoverned passion, caused an anathema to be pronounced, five years back, upon a body of their own co-religionists. Yes, Jews of all classes, from the highest to the lowest, are deeply responsible for this curse that they have permitted so long and so unjustifiably to rest upon their brethren.

In this land of charity and of freedom, shall they exercise the weapon of the dark ages, regardless of the suffering it produces? *Shame* upon such indifference! *Shame* upon the futile excuses that are made for not removing it, or not calling meetings far and wide to demand its being withdrawn.

The party placed under this cruel interdict have not, it is said, cried aloud to be relieved from it; therefore they cannot mind it. They do not even raise a voice in complaint of the injustice done them. Poor excuse! this very forbearance on their part speaks most loudly in their favour, and should create a general feeling of sympathy in their behalf.

Did ever Jews publicly complain when persecuted by their neighbours? they trusted to their God, and so do they who now are bearing a still greater torment and indignity in the persecution of their own brethren.

The time has arrived when all good men should unite to banish this evil from Israel. It is a blight upon their fair fame, it is a stigma and dishonour that rests upon all. The cry has gone forth to be stirring in this cause—the cause of *tolerance* and *justice*. It must reach the ear of the public, and will not pass unheeded. No longer shall good men remain unconcerned under the grave imputation of injuring their brethren. No, they will meet and boldly assert their wish for peace and union, and, with a voice glorious in its truth and power, proclaim religious freedom for themselves and all their brethren. They shall annihilate the excommunication that has sown the seeds of discord in so many families, and that has cast a moral darkness upon many a home, where, till then, union, peace, and friendship, had shed their happy sunshine.

A Jew of the United Kingdom of Great Britain.

NOTICE TO CORRESPONDENTS.

Received—"Freemason's Quarterly Review"—"Manchester Guardian"—Verses on the late Benjamin Elkin.—Letter signed "M. K." Letter signed "Impartial," dated 2nd instant, but not received till the evening of the 5th, shall be inserted in our next number.

In the Press, and will be ready in a few days,

מאיר עין בני הנעורים

A HEBREW AND ENGLISH VOCABULARY, from a Selection of the Daily Prayers; for the use of Schools and Young Beginners. Revised by Sabato Morais, and under the sanction of the Rev. David Meldola.

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Fine Flavoured Old Jamaica Rum, 30 per cent. over proof, 19s. per gallon.

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Prelatoes	1	2	Almond Puddings	0	8
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All kinds of Portuguese Cakes.

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CASE OF REAL DISTRESS.

THE SYMPATHY AND ASSISTANCE of the Humane and Benevolent is earnestly solicited on behalf of FANNY HARRIS, 50, High-street, Great Garden-street, Whitechapel, whose husband having had no employment during the last Fifteen Months, left his home a fortnight since, and has not yet been heard of.

Added to the mental anxiety and trouble which this has caused her, she has been obliged to part with all she had, in order to feed and shelter her Six Children, the oldest of which is only ten years and a half old.

Having nothing more left to dispose of, her only resource is to throw herself on the generosity of the Public, in order that she may be placed in some little Business, for the support of her starving Family.

JEWS' FREE SCHOOL, BELL LANE, SPITALFIELDS,

For 600 Boys, and 300 Girls.

WANTED, for the BOYS' DEPARTMENT of the above Institution, Two Pupil Teachers. The candidates will be required to produce testimonials as to their knowledge of the art of teaching, and their ability to maintain the strict discipline of a public school.

Further particulars may be obtained from the Secretary, at 16, Bevis Marks. (By Order) S. Solomon, Secretary.

Printed for the Proprietor, Joseph Mitchell, at the Printing Office, Circus Place, London Wall, by John Wertheimer, of No. 5, West-street, Finsbury-circus, and published by W. Brittain, 11, Paternoster-row, and may be had at the Jewish Chronicle Offices, 24 & 132, Houndsditch, in the City of London. Friday, April 7, 1848.